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for acceptance by the Jews of today. Dr. Williams holds that this Gospel dates from immediately after 70 A.D. Its author was not the apostle Matthew, but some later Christian of the same race and mind. His purpose was to build up Jewish-Christians in the fear and love of the Lord Jesus Christ, explaining accurately his relation in person and teaching to the Old Testament and to the current Judaism; also to win Jews who had not yet become Christians to a faith in Jesus as their Messiah. The Gospel is based throughout on Jewish modes of thought and of interpretation.

Dr. Williams' exposition of the Gospel of Matthew proceeds as follows: Chapter 1 deals with the infancy, the forerunner, the baptism and temptation of Jesus. Chapter 2 interprets Jesus' relation to the Jewish parties of his day, especially the Pharisees, who are said to have lacked the one all-important quality of depth in spiritual religion. Chapter 3 discusses the miracles of Jesus, in all of which the author professes belief as supernatural events as described and understood by the evangelist, and as supplying evidence to the truth of his claim to be the Messiah sent by God. Chapters 4-6 present Jesus' teaching in relation to the Law of Moses and the traditional teaching of the scribes. Jesus used and assimilated what was best in the current ideas of his nation, yet no other man has spoken with so much originality of thought. He insisted on the permanence of the Law in its true meaning, and put forward ideal ethical demands. Chapters 7-9 expound the doctrinal meaning of the messianic titles "Son of David," "Son of Man," and "Son of God." Jesus fulfilled these Jewish conceptions of the person and work of the Messiah in a way that transformed by transcending them—he was and did all that they anticipated, only in a higher and larger way. Chapter 10 shows Jesus' attitude toward the current apocalyptic beliefs, chapter 11 presents the theological significance of Jesus' death as an expiatory atonement for the sins of men, and chapter 12 is on the resurrection faith of the disciples.

The attitude and the thought of the author of this exposition of the Gospel of Matthew are from first to last confessional. He holds that this Gospel "as it stands represents the truth about both the person and the teaching of the Messiah." He writes to confirm and increase "our knowledge of the Lord Jesus Christ, our blessed Savior and Redeemer." The historical Jesus was "the Christ of prophecy, the great Physician, the famous Teacher of the principles of the Law, the Davidic King, the perfect Man, Very God of Very God, the Inaugurator of the Divine rule, the willing Ransom, the Conqueror of the grave, who claims the obedience of the nations and is ever present with his people. Such are the lineaments of the portrait of the Hebrew-Christian Messiah."

Renaissant Latin America. By Harlan P. Beach. New York: Missionary Education Movement of the United States and Canada, 1916. Pp. vi+258. \$1.00.

In February, 1916, there assembled at Panama the most notable congress of men interested in evangelical Christianity in Latin America ever held in the western world. This volume presents in brief the problems, discussions, and conclusions of this significant assembly. The personnel of the gathering constituted 304 delegated representatives from 21 nations. During the nine-day session eight commissions presented carefully digested reports covering every phase of the missionary problem in these lands. That problem concerns 80,000,000 people, traditionally Catholic, a large percentage of whom, however, are steadily drifting from the church into indifference or infidelity. Protestantism includes some 250,000 communicants, with from two to three times as many adherents. There is today approximately one Protestant missionary to 40,000, and one Evangelical Christian to 311, of the population. Seventeen million Indians remain practically untouched by Christianity. Thus South America may be called the "neglected continent."

The needs of Latin America as outlined by the Congress include:

1. Increased facilities for Christian education to counteract an illiteracy embracing from 40 to 80 per cent of the population: more and better schools of every grade; Christian universities; a higher type of teachers fitted to cope with the materialism and skepticism of the age.
2. A Christian literature of high order.
3. Territorial readjustment to avoid overlapping.
4. The consolidation of denominational educational and evangelizing agencies.
5. The raising up of an adequate national leadership, and the establishment, ultimately, of a national church.
6. The unification of missionary agencies at the home base, and the mobilizing of larger missionary forces, both men and money.

Before adjourning, the Congress took steps to put into operation these and other recommendations.

The volume is a valuable contribution to a field too little known.

Roger Williams. By May Emery Hall. Boston: Pilgrim Press, 1917. Pp. xviii+212. \$1.25 net.

This interesting and well-illustrated little volume tells again the story of the life and work of Roger Williams, the first "apostle of soul liberty" upon this continent. The meager facts of his early life are narrated: his difficulties with

the authorities of Massachusetts Bay Colony concerning civil interference in matters of religion, and for his defense of Indian rights over royal grants; his enforced departure from Salem in 1636 and his establishment of Providence plantation. The story of his many cares and labors is narrated with considerable detail down to his death in 1683. Stress is rightly laid on his friendship for and his just and humane treatment of the Indians, a fact which contributed much to the well-being of the united colonies, but which was too often repaid by a spirit of narrowness, bigotry, and petty persecution.

While recognizing the angularity of Roger Williams' personality, the author's treatment is most sympathetic. His mistakes were rather of method than of motive. His character and ideals were altogether noble. As a herald of liberty of conscience he was far in advance of his age.

Some Turning Points in Church History. By Ambrose White Vernon. Boston: Pilgrim Press, 1917. Pp. 153. \$0.75 net.

This stimulating little volume contains the five Southworth Lectures delivered in Andover Seminary in 1915 by the author. The thesis of the first lecture on "The Founding of the Church" is that the church was, in reality, not *founded* at all, either at Caesarea Philippi, or at the return of the disciples to Jerusalem, or at Pentecost, or at the appointment of the "Seven." Rather was it "an outgrowth of historical development, and came into being through the opposition of the foes of Jesus to the claim of his friends to a place in the church of the Jews. . . . Stephen and those who stoned him must be regarded as the most likely founders of the Christian church."

From this historical point of view the author discusses the distinction between clergy and laity. Of the three avenues leading from the democracy of Corinth to the episcopacy of Philippi, viz., administration of finance (Hatch), of ecclesiastical assemblies (Lütgert), and of the eucharist (Sohm), the author emphasizes the last as unquestionably the most important for the development of a clerical consciousness. The conception of the eucharist which led to this development grew out of the mystery-religions. While indicating, succinctly, the missteps by which Roman Catholicism sacrificed its spiritual leadership of mankind, Dr. Vernon is concerned to point out the supreme blunder of Protestantism in making religion "the arm of the State" rather than "the mistress of the world." The price Protestantism "paid for the freedom of the mind was the

secularization not only of the State but of the Church." Luther, beginning as the defender of the "Liberty of the Christian Man," ended as a devotee of state control of religion.

Other chapters deal with the rise of the free churches, especially as illustrated in Anabaptism and Congregationalism. Anabaptism is here presented in its primary rather than in its secondary aspects. Fundamentally it was a groping after spiritual freedom. Its adherents, differing widely on many questions, agreed that "over the consciences to which God had spoken no man nor state nor church had any power." The very beginning of the movement, in 1523, concerned itself with a separate church. Not till 1524 did the question of baptism come to the front. "Separation from the State Church was their primary object." The rock on which they split was an ultra-conformity to "the life and customs of the early church. Through them the idea of a free church became familiar to Europe."

The volume is the product of a vigorous mind dealing with vital religious issues, and is most stimulating and suggestive.

The Mexican Problem. By C. W. Barron.

New York: Houghton Mifflin Co., 1917.

Pp. xxv+136. \$1.00 net.

This suggestive but ill-arranged and inconclusive volume, while purporting to deal with the Mexican problem, appears to have as its primary purpose the stimulation of faith among present or prospective investors in the Mexican Petroleum and the Pan-American Petroleum and Transport Companies, whose head, Mr. Doheny, is given the sobriquet "the Lord of Oil."

The proverbial chaos of Mexican politics is dwelt upon at considerable length and contrasted with the peace and prosperity of the Tampico district, where English and American capital has developed vast oil resources, the greatest on this continent. American "interests" are lamely defended from the charge of exploitation in Mexico. Our own policies with regard to Mexico are roundly condemned. The author fails, however, to outline any definite, statesmanlike course which the United States should pursue. One leaves the book with the general impression that in the author's mind the oil fields of Mexico, with their daily flow of a million barrels, hold the solution of the world's problem of production and transportation; also that the man who has stock in these enterprises should hold on to it, and that he who has none should hasten to acquire it.

The book is well illustrated.